

recent additions, one good brother came from the Roman Catholic church, one sister was led into the work by her little boy, a bright little fellow, my own little girl—Emma—came, thirteen in all received. Indeed the Lord has been with us all the year, our various lines of work are all active and the cause is being extended, we hope to report other additions before long. I am sorry to report another death, that of W. D. Jones, editor of the *Deshler Herald*, was buried from the Carleton church, on Thursday last, aged 47 years, leaving a wife to struggle alone through life. Our C. E. society is doing a good work. Brother Wm. Orsborne, president. Last Sunday they turned over fifty dollars to the Women's society for the parsonage fund. The Sunday school under Sister Lizzie Tritch is more than meeting our expectations. We thank God, take courage, and redouble our efforts. I might add, the Pastor's Bible class numbers sixty-nine.

#### THE BETHANY CHURCH.

Here also we find all life and activity. The Sunday school under Brother Wallace, holds its own, and through his patient efforts, the *EVANGELIST* goes into every family. How is that? The women of this church are workers. Brother Keim, of Johnstown, used to tell of an old Brother calling for Sister Sallie to help roll the saw-log on to the mill carriage. The sisters of this church are all Sister Sallies; They help in the work, and through their recent efforts, the church does not owe a dollar. The Pastor has been away at other points on several occasions lately, and hence through their giving up, others have been benefitted. Our good Brother, E. Berkley, has moved to Hamlin. His pleasant countenance looks at me from the *Souvenir* edition of the *Brown Co. World*, who says: "He is a kind man but tenacious of purpose." That is a Bible characteristic, and it would be a good thing if some more people were "tenacious of purpose."

#### THE PONY CREEK CHURCH.

This church building was built under the old dispensation, consequently on the plan of a well to do farmer's barn in old Penn. How to repair it was the problem. Like all problems facing the progressive cause, it was solved when taken hold of in earnest. Bro. Yoder and his helpers went to work and now they have a well arranged building; four different rooms besides the main audience room. The building is said to seat four hundred; and it was well filled on dedication day, notwithstanding the rough roads kept many of the Bethany people away. An old debt hung over the church for years, and this, with the sum needed to complete the repairs, made over five hundred dollars; it was all obtained, and a few more dollars than was asked for. The church now needs a

pastor. There are six or seven preachers living around the church, yet the church is without a pastor. As a brother said of a Baptist church down south having a number of preachers, "There are too many squirrels up one tree." Pony Creek alone could support a preacher.

#### THE SABETHA CHURCH.

The church was organized a few years ago, but reverses came and nothing has been done in recent years. But there is no good reason as to why they should remain inactive. There are some twenty good members in the place, enough to make the town hot, if they get hot themselves, and I think the few meetings held recently in a hired hall have resulted in warming some in some degree. A lot can be purchased for a reasonable sum, and earnest persistent work will bring the results. One brother said he would give one hundred dollars toward the work. A gentleman who said he would unite with us, said he was ready to assessed any time. The future is bright, all that is needed is to work toward it. There is no reason in the world why Sabetha should not be a strong charge. The Conservative Kink factory is at work here, and a home must be provided for those who believe in the Bible without human additions. On several occasions I used the M. E. church, the pastor of which is a Christian gentleman, who knows how to entertain a brother preacher, and extend Christian courtesy to all. Bro. Charley Yoder preached for me twice and made a fine record for himself. I found Sabetha an easy place in which to work.

#### OUR DISTRICT CONVENTION.

I would say to Bro. Keller that I referred to this matter some time ago. The Carleton church considered the matter and extended an invitation to meet with them. The Bethany church also expressed herself for a convention. The mission cause alone demands a meeting. Carleton and Bethany will attend anywhere, they mean business. I and my churches call for a convention. Those who have charge of this matter will please take due notice.

#### THE BRETHREN TRACT SOCIETY.

I noticed in a recent number of the paper, a statement concerning the tract work, the sum and substance of which was the church had organized the tract society. This is a mistake. The Brethren Tract Society was organized by private parties. The church sanctioned the Book and Tract committee, but these are two distinct lines of work. The Brethren Tract Society insists on the right use of titles. There is a principle back of this we intend to advocate regardless of adverse consequences. There is room for all, but no one line is doing what it might for the spread of the cause of Christ.

JOHN DUKE MCFADEN.

#### TEN ACCESSIONS AND A COUNCIL NOTICE.

MAXVILLE, OHIO, March 13, '94.

The Brethren church at Mt. Zion, Hocking Co., is still enjoying the Holy Spirit. On Sunday the 11th, a beautiful bright day, the day appointed for prayer and conference meeting, after spending about three-quarters of an hour in prayer and testimony, we repaired to the water where precious souls who had confessed their Savior were baptized by Brother N. M. Palmer. This makes eight in all who were baptized, and two by relation. The baptized were: Albert Weldy, Miss Sophia Rutter, Darl St. Clare, Mrs. David Weaver, A. Derr, Mrs. Edward White, and two of Bro. Simeon Blackstone's boys—James and Augustine. Mrs. Albert Weldy and David Poling by relation. From (German Baptist.) Council meeting at Mt. Zion, March the 24, '94 at half-past ten a. m. All are earnestly invited as there is important business for the church.

DANIEL HENRICKS.

Maxwell Ohio.

#### COMMUNION NOTICE.

The Pittsburg Brethren will hold their quarterly Love Feast, the Lord willing, March 29th, 7:30 p. m. All of Like Faith are cordially invited to come, join in, take part and feast at the Lord's Table. Could not some of our brethren and sisters who live close to the smokey city make an effort to be present on this occasion? Come and we will make you welcome, God will bless your coming and send you home rejoicing.

Yours Fraternally,

D. J. BOLE.

Pittsburg, Pa. March 16, 1894.

#### ZANESVILLE REVIVAL.

HUNTINGTON, IND., March 10th, '94.

We just closed a meeting at Zanesville. Church much revived. Seven took their stand on the side of the Lord. We commenced a meeting last Tuesday evening at Roanoke. Pray for us.

Your friend and brother,

J. H. PALMER.

No. 3 Graystone Ave.

#### The Indianapolis Plan.

It is generally recognized that the method of relief for the needy adopted in Indianapolis is one of the best yet hit upon to strike the happy medium between fostering pauperism and refusing all help. The whole distribution of funds was left to a committee of three men, prominent citizens. The charities organizations turned over their funds to the new committee, and they began work.

Their first step was to discourage and forbid as far as possible all indiscriminate charity. Beggars were to be sent to the bureaus which the committee organized. One of these was a labor bureau. All applicants for help were registered, their names and addresses

taken, and a strict examination into their previous character was made.

A labor bureau was established, and those desiring work were placed on a list. The committee's officers succeeded in finding work for about 20 per cent. The city did not help any, but the private and other contributions enabled the committee to put the men at work on streets and parks.

The best feature perhaps was the sales depot which the committee opened. The applicant for aid went to the registration bureau and got a ticket certifying that he was in need. He brought it to the store. There necessary supplies were issued to him at the lowest rate on credit. They were not given to him—he bought them on credit and promised to pay for them when he could get work. As fast as there was a vacancy he was summoned to redeem his promise. Most of the applicants obeyed the summons cheerfully. One day's work at a time is given. This supplies for one week food for three persons.

#### Find the Moral For Yourself.

A few years ago a queer old gentleman in New Jersey died, leaving property worth about \$20,000 to Henry George, the single tax advocate. George was to use the fortune in smashing land monopoly and disseminating single tax doctrines. The queer old gentleman had some relatives in the west, and they vowed by all that was good and great the property should never be used for any such unorthodox purpose—no, not if they had to go to law and take possession of it themselves. It was not that they wanted it, but they would not let it go for such a crank object. They argued that, according to the testator's bequest, the money was to be used in breaking down existing laws, and it was unlawful to try to break down existing laws.

The first court decided in favor of the relatives. By that time Henry George had his blood up, and he determined to see whether it was really unlawful to try to break down existing laws when you think they are bad laws. He appealed the case and fought it through court after court. The queer old man had left a wife unprovided for. Henry George said if he got the money he would see that she was made comfortable for life. But the relatives were determined that no such small consideration as the maintenance of a testator's widow should stand in the way of the performance of a high public duty, and so they refused to let her have any share of the property. The old lady went to the poorhouse and died broken hearted, because she had to go. The relatives still lawed and lawed on. The case has just been decided in favor of Henry George, who gets the property. But there is now only \$200 left of it. The lawyers got the rest.

From the literary point of view New England still lives in the glory of Emerson, Lowell and Longfellow and appears quite satisfied to do so.

The eyes of the world are now being attracted to Oklahoma as a divorce center. You can get a divorce after living there three months.